

Ramadan Immersion



Shaykh Daood Butt

Chapter 7: Modesty (Al-haya)

- Two interpretations of the meaning of this Hadith:
 - It is a command in the form of a threat or a warning. "If you have no modesty, then do as you wish – Allah will hold you accountable for it."
 - It is a command in the form of carrying a factual statement. "Whoever lacks modesty, will do whatever they please."
- Modesty comes in various different forms; clothing, speech, being wasteful, etc.
- If a person doesn't have modesty, they will eventually fall further into sin. This is because they can't identify the boundary of what they're doing as being something that is wrong and out of place. Thus, they continue on further sinning.
- Imam Ibn Rajab mentions that modesty is of two types:
 - 1. Natural (innate) modesty
 - This is a natural disposition that a person is born with; it is not acquired. It is one of the most noble traits that Allah bestows upon His servants.
 - For example, Uthman ibn Affan was known for his extreme modesty amongst the companions.
 - The Prophet (ﷺ) said about Uthman:

"أَلَا أَسْتَحْيِي مَنْ رَجُلٍ تَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ"

Should I not show modesty to one whom even the Angels show modesty. (Sahih Muslim)

- There is nothing except for goodness that comes out of modesty.
 - The Prophet (ﷺ) said,

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

"Modesty does not bring anything but goodness." (Sahih al-Bukhari)

- Having modesty does not mean not standing up for something right, good etc. (i.e. like saving's life from a fire). We can act in modest ways in these moments and tread carefully according to the situation.
- This type of modesty prevents a person from engaging in shameful and disgraceful behavior and it encourages the adoption of noble and virtuous character traits. Because of this, modesty is considered a branch of faith.
- There are different levels of modesty. So long as one is ashamed and concealing their sins, they will be protected by Allah.
 - Umar ibn al-Khattab said: "Whoever is modest will conceal himself from wrongdoing; whoever conceals himself, will become mindful of Allah; and whoever is mindful of Allah, will be protected from harm."
- Cutting sins out of one's life, helps increase modesty. And if one is immodest, it will be easier for them to commit sins.
 - Jarrah ibn Abdullah al-Hakami said: "I abandoned sins out of modesty for forty years, and then I attained true piety (wara')."
- 2. Acquired modesty
 - This type of modesty is developed through knowledge of Allah – recognizing His greatness, His closeness to His servants, His awareness of their actions, and His knowledge of the most hidden thoughts and intentions.
 - We must be mindful that Allah knows everything. He is aware of even something we are thinking of doing. This should make us fearful of our every action.

- This form of modesty is one of the highest qualities of faith, and in fact, it is among the greatest levels of spiritual excellence (ihsan).
- Ihsan is worshiping Allah as if you see Him; even if you don't see Him, know that He sees you. Meaning, we have to do things to our best abilities – to control ourselves from doing anything immodest.
 - The Prophet (ﷺ) said,

أَوْصِيكَ أَنْ تَسْتَحْيِيَ مِنَ اللَّهِ عَزَّ وَجَلَّ كَمَا تَسْتَحْيِي مِنَ الرَّجُلِ الصَّالِحِ مِنْ قَوْمِكَ
"I enjoin you to be modest in front of Allah Almighty as you would be modest in front of a righteous man among your people." (al-Mu'jam al-Kabīr lil-Ṭabarānī)

- This means that just as one would feel embarrassed to commit an inappropriate act in front of an honorable person; family members, community etc., they should feel even greater modesty in the presence of Allah.
 - Abdullah ibn Mas'ud reported: The Messenger of Allah (ﷺ) said,

اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّا نَسْتَحْيِي وَالْحَمْدُ لِلَّهِ قَالَ لَيْسَ ذَلِكَ وَلَكِنَّ الْإِسْتِحْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى وَالْبَطْنَ وَمَا حَوَى وَلِتَذْكُرَ الْمَوْتَ وَالْبَلَى وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ

"Be modest before Allah, as is His right." We said, "O Messenger of Allah, surely we have modesty, all praise is due to Allah!" The Prophet said, "It is not so. Rather, modesty before Allah, as is His right, is to guard the mind and what runs through it, to guard the stomach and what fills it, and to reflect upon death and trials. Whoever desires the Hereafter, let him abandon the embellishments of worldly life. Whoever does so has been modest before Allah, as is His right." (Sunan al-Tirmidhi)

- Modesty is being confident when it requires confidence and being shy when it is required to be shy. Shyness is not always for modesty.

Chapter 10: Etiquettes of Praising

Hadith #1 & #2

- There are 6 ailments that come with praising;
 - 4 related to the one who praises
 - The one praising may go to extremes and mention something that is not even true about the other person, making him a liar.
 - The one praising may show love to someone that he does not truly feel, making him a hypocrite and two-faced.
 - The one praising may say something that he does not really know to be true, so he is only speculating.
 - The one praising may be praising someone who is a wrongdoer. An open sinner should not be praised.
 - The Prophet (ﷺ): "Indeed Allah is angered when an open sinner is praised."
 - 2 related to the one being praised.
 - The one being praised might feel pride or self-admiration.
 - The one being praised may become happy with it and feel pleased with himself.
- The Prophet (ﷺ) praised his companions sometimes because he knew that it would only increase their zeal and not cause self-admiration in them.
- Praising a person could cause the one being praised to develop arrogance.
- People who are overly praised develop a mentality that they are doing enough or they don't have many flaws.
- The one being praised should reflect on his own faults, especially his own thoughts that if the one praising him knew, he would stop praising him.
- The one being praised should show a dislike for praise and hate it in his heart. It can affect the heart and tarnish our intention.

- We shouldn't do something for the sake of being praised by others. Thus, we need to seek forgiveness from Allah from any wrongdoing we might have done that gives people the impression that we appreciate what was being said to us.
- Ali and Abu Bakr RA would often say this du'a:

اللهم اجعلني خيرا مما يظنون، واغفر لي ما لا يعلمون، ولا تؤاخذني بما يقولون
O Allah make me better than what they think of me, and forgive me for that which they do not know about me. And do not hold me accountable for that which they say about me.